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The Freedom of the Children of God

THE CHURCH and FREEDOM

HANS KÜNG

"EVERY MANIFESTATION IN THE CHURCH OF LACK OF FREEDOM, HOWEVER HARMLESS, HOWEVER MUCH UNDER COVER, WHATEVER RELIGIOUS TRIMMINGS IT MAY HAVE, CONTRIBUTES TOWARD MAKING THE CHURCH LESS BELIEVABLE IN THE EYES OF THE WORLD AND OF MEN IN GENERAL; AND THAT IS A DISASTER."

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Remembering Freedom

LEARNING, Socrates held, is the remembering of what we have always known, but have forgotten. Thus it is perhaps that the truth, once heard, seems to us terrifying in its simplicity and obviousness. How could we not have known it all along? Why have we forgotten it? This is our reaction to Father Hans Kung's lecture "Freedom and the Church," published in this issue. The sense of novelty we, along with many other American Catholics, felt when we heard of a lecture on this subject gave way, upon reading it, to a feeling that we knew it all the time—and not just we, but also those enthusiastic audiences who responded so immediately to the power of the ideas he expressed.

Of course, the Church stands for freedom. Why, then, should a lecture on the subject strike such a sensitive chord in our Catholic existence? How can one explain such enthusiasm for the obvious—unless it has simply not been all that obvious?

It has not been, we are afraid. For a variety of reasons, historical and sociological, the equation—Catholicism equals freedom—has rarely appeared self-evident. It has always been possible, by complicated arguments, to prove it; but the arguments escaped many of those thinkers who have shaped our modern age. As if to confirm their judgment, the Church itself, especially during the nineteenth century, stood firm against the spirit of the times—and human freedom was one essential part of that spirit. Catholic thinkers never denied the necessity of human freedom, but in their quest for order and authority it sometimes seemed of small moment.

The frequent comment of many a non-believer that if he were to become anything at all, he would become either a Catholic or a Communist, is not flattering to the Church. Yet the hard fact is that the Church has appeared to many, including Catholics, as a powerful ideological force—if it did not have (and Stalin was right) troops at its command, it did have authority, obedience and men willing to submerge themselves and their freedom for the sake of power and cohesiveness.

Moreover, it had (and still has, here and there) its glib apologists, those ready to explain away its denials of freedom, its failures, its compromises. The scholar had to be silenced because "the times were not ready"; freedom had to be denied in order that "discipline be maintained"; no, it was not good that the Church supported the Inquisition, the suppression of Jews and Protestants—but, then, the "historical setting" or the "spirit of the era" explains these things (as if, somehow, the Church is excused when it is dominated by the culture of the day).

THE VERY response to Father Kung's lecture is indicative of how we Catholics have managed to repress our feelings of discomfort when the subject of "the Church and freedom" has been mentioned; of how we have retreated to abstract principles to prove the Church's dedication to freedom when, before our very eyes, the reality suggested just the opposite. In the name of a "greater" freedom we have attempted to defend the *Index of Prohibited Books*, mistreatment of some priests and laymen, the fettering of scholars. And we squirmed, twisted and went back to our textbooks and manuals where all those things are explained: such things are necessary, they said. We had better not think about it too much, we said.

Now Catholics have to think about it. Pope John made us think about it, so did the Council Fathers, so does Father Kung. Before them, Pope Pius XII made us think about it when he said "Because the Church is a living body, something would be wanting in her life if public opinion were lacking. . . ." But even such a short time ago Catholics were not ready for such thoughts; we had to wait to see what would come of it all.

What has come of it all? Time must answer that question. For now, we can only breathe a sigh of re-

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lief that the unthinkable has now become the thinkable—and the publishable. It has been there all the time. The Church has never lacked midwives of truth. Yet it has been left, it seems, to our generation to bring forth the truth that, where freedom is concerned, practice must mirror principle. Otherwise, everything is talk, signifying nothing.

How Much Liberty?

NAMES LIKE Tuscaloosa, Birmingham and Jackson have tended to foster the illusion that the South is the unique locus of the failure to date of American democracy. The truth is, of course, that the Negro has been oppressed and humiliated everywhere in this land, and finally, it seems, his indignation is everywhere being heard. Lately, there has been a noticeable and welcome decline in the number of righteous editorials on conditions in the South and an increase of foreboding stories of Negro protests in the North. At this hour, the question is whether names like Boston, St. Louis, New York and Chicago will become famous for racial violence, as have their sister-cities in the South.

Recently, the National Urban League issued an impressive and sweeping program designed to prevent racial conflagration, together with a warning that the kindling temperature among Negroes in the Northern cities is low indeed. What is needed to prevent the explosion which nobody wants, according to the League's report, is prompt and radical community action at the local level, such as President Kennedy called for in his recent address to the nation's mayors.

Among the chief steps recommended in the report are a planned effort to provide equal employment opportunities for Negroes; destruction of the ghettos and the opening up of all types of housing on the basis of need and income; and a conscious attempt to afford Negroes meaningful participation in community life. These are the necessary steps, to which there are no alternatives that are not an evasion of the task before us.

Legislation alone, no matter how keen or sweeping, cannot accomplish that task. The courts alone cannot accomplish it. Local and particular community action, basing itself upon an aroused public conscience, is what is most needed.

Yet something remains. In the President's own words, "we face a moment of moral and constitutional crisis and men of generosity and vision must make themselves heard in every part of the land." So, too, must the President. A speech to the mayors will not do, nor will a message to Congress. But a nationally televised address, or series of addresses on the urgency of this task would help. It would provide that vision and leadership which he has not failed to show in other instances. The time remaining to seize this occasion is not long.

Only the Beginning

IT HAS long been foreseeable that there would be a sharp rise in job-seekers when those born in the postwar baby-boom years entered the labor market. Up to now, when the problem is actually upon us, public concern has been negligible. The latest figures show unemployment for teenagers to be nearly eighteen percent, while five and a half million non-college young people are due to enter the American labor market during the next three years. With juvenile delinquency and other tragic results of youthful joblessness already on the rise, "one of the most explosive social problems in history" may be in prospect, according to Labor Secretary Willard Wirtz.

Coupled with the sharp rise in young applicants is accelerated automation, which is eliminating such jobs as elevator operators, unskilled construction and warehouse helpers and the like. School drop-outs generally, and Negroes specifically, who have the hardest time getting jobs, too often find the way barred not only to employment but also to training opportunities.

In view of the importance of technical skills, it is hardly surprising that the most frequently proffered remedies stress individual training rather than the building up of over-all opportunity. The expansion and updating of vocational training is assuredly one essential, a higher proportion of students' graduating another. But if at the same time the national economy itself is not substantially expanding, where will the millions of new jobs be?

Government and TV

THE DEPARTURE of Newton Minow as chairman of the Federal Communications Commission seems to have sparked a new round of criticism of television programming. The gap between Mr. Minow's good intentions, dramatized in the "vast wasteland" remark, and what he was actually able to accomplish, only serves to deepen the resentment over the steady diet of TV banality. The "wasteland" remark is famous, but the low level of programming remains fairly constant, and with the passing of Mr. Minow, the broadcasters seem to have buried another undertaker.

Last week the National Council of Churches'

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general board suggested one solution: stronger Federal control of networks. The board maintains that the Federal Communications Act of 1934, under which individual stations are licensed, could be extended to networks without additional legislation.

The idea raises many questions. Certainly we are on sensitive ground when we invite the federal government to assume more control over a communications medium. To most of us the thought of government making decisions for us in matters of taste is repugnant, no matter how badly we may think TV advertisers are making those same decisions for us now. And behind any such suggestion, no matter how well meant, there lurks the specter of censorship.

It should be said that the public, through its government, has a direct claim here as the "owner" of the nation's air waves, which the broadcasters use by exclusive franchise. Because the number of channels is limited, for necessary reasons, free-enterprise in broadcasting is limited. The minority who are repelled by network broadcasting cannot set up their own station next door, and since they can't, the argument goes that government ought to see they are represented on the channels available.

As we see it, it is not a simple matter, but our preference is to keep government from becoming involved in matters of taste and program control. If and when pay television meets public acceptance or ultra-high frequency broadcasting makes an unlimited number of channels available, the problem may become academic. Until then we think the pressure for higher standards in TV should be kept up, but the government should not be invited in.

WASHINGTON REPORT

Rockefeller: Down But Not Out

GOVERNOR NELSON Rockefeller was once asked why he chose to make his career in public life as a Republican, since he served successfully in the Roosevelt and Truman Administrations and since most of his policy views are indistinguishable from those of John Kennedy or Adlai Stevenson. Rockefeller replied, in effect, that since his family for three generations has been identified with finance and industry in this country, he felt he had an obligation to serve in the Republican Party, the party of business. If a Rockefeller will not make the effort to give the business community in this country enlightened and disinterested political leadership, where is that leadership going to come from?

This is an admirable position. It is not, incidentally, one that has actually best served Rockefeller's personal ambitions. If he had switched to the Democrats back in 1944 when he was a rising young man in the Roosevelt administration, and several influential New York liberals tried to persuade him in that direction at that time, he might quite conceivably have been the winning candidate for governor of New York in 1954 in place of Averell Harriman. Tammany leader Carmine DeSapio, who chose Harriman that year, had no particular personal preference. Any ex-Republican millionaire with a distinguished name and a respectable public record would have been equally acceptable. If Rockefeller had gone to Albany as a Democrat in 1954 and been reelected in 1958, he would have been strongly positioned to capture that party's Presidential nomination and would be in the White House today.

This flight of imagination, I should add, is strictly my own and I do not mean to imply that it is one of Rockefeller's private reveries. But it does serve to illustrate the irony of his present position. If he is to obtain the Republican Presidential nomination next year, he must first convince the business community that he is conservative and sound enough to warrant its support. For several months last fall and winter, he engaged in the delicate enterprise of muting his opinions in such a way as to create a conservative aura without actually committing himself to anything too embarrassing or restrictive. After the interlude of the past three months in which he has been preoccupied with his re-marriage, he is now about to resume his campaign for the nomination.

Many newspapermen and politicians are of the opinion that Rockefeller has destroyed himself politically by his divorce and second marriage. My own judgment is that although these actions have damaged him, they have not hurt him irreparably and that with the passage of time, they will not prove insurmountable obstacles. Indeed, we should recognize that his re-marriage may actually help him politically in the long run because it wipes out the memory of his divorce. This seems paradoxical, but consider for a moment the state of mind of many of those who look upon the President not as a political chief but as the symbol of the nation, a moral figurehead, and a kind of republican substitute for a constitutional monarch. These voters are not really worried about divorce and re-marriage or about the moral substance of these facts but are only concerned about appearances. In short, they want their President to have a wife and thereby be able to engage in the ceremonial and symbolic actions and gestures that befit a head of state.

This fact was borne in on me when I mingled with

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the crowds during the Eisenhower-Stevenson campaigns of 1952 and 1956. Governor Stevenson was the innocent party in his divorce and he did not re-marry, but this did not protect him from being the target of a stupid whispering campaign: "A man who cannot keep his family together cannot keep his country together." At Republican whistlestop appearances, many women voters were patently more interested in Mrs. Eisenhower than in anything her husband had to say about the issues. I came away from those campaigns convinced that Stevenson, politically speaking, would have been much stronger if he had married a second time and had a happy, smiling wife to present to campaign audiences.

The same is likely to prove true for Governor Rockefeller in future campaigns. Before leaving this aspect of the subject, I should add that none of the foregoing analysis is meant to imply that I take a cynical attitude toward the ethical issues involved or that all voters will react in the manner I have outlined. But my practical experience suggests to me that most voters will.

ASSUMING Rockefeller overcomes the hostile sentiment his divorce and re-marriage have evoked, he still has the task of capturing the leadership of a seriously-divided party. Three interest groups are represented today within the Republican Party. One centers around the owners and managers of the major industrial corporations and their investment bankers and lawyers. This element is sophisticated, modern-minded, and international in outlook. It has controlled the Republican Party at national conventions for the past thirty years. One of its principal kingmakers in the past has been Winthrop Aldrich, an uncle of Governor Rockefeller, and one of the financiers of the Willkie boom in 1940 and the Eisenhower boom in 1952.

A second interest group is made up of the farmers, small-town residents, and businessmen of the Middle West. The difference between this group and the first is partly one of economic size, partly one of ethnic background (German and Scandinavian influences are important), and partly one of experience. The great hero of this group, of course, was the late Senator Taft. A representative figure is George Humphrey, the Eisenhower Administration's first Secretary of the Treasury, an able man but narrow in his outlook. Power in the House and Senate tends to gravitate to spokesmen of this faction such as Senator Everett Dirksen of Illinois and Representative Charles Halleck of Indiana.

The third contending element is the new business class in Texas and in the mountain and desert states. Here there has been a coming together of new money and an old ideology.

Much of the money was made in tax-sheltered enterprises such as oil and real estate speculation. Most of the people in this region are critically dependent upon federal services including federal dams, water and irrigation projects, and forestry service protection, and upon the income that comes from tourists visiting national parks and from the many federal military and space installations. These simple facts of life, however, have not prevented the rise of an extreme anti-government philosophy that takes on the trappings of the individualism of the cowboy and the rancher. Senator Goldwater has become the foremost spokesman of this credo, and he has a growing number of allies including Senator Tower of Texas and Senator Simpson of Wyoming. Allied with these western conservatives are the new Republicans of the deep South who have made a similar regional merger of new industrial money and old segregationist ideology.

In the past, the Eastern, internationalist faction has always been able to induce enough delegate support in the South and Midwest to nominate the Presidential candidate of their choice. Notwithstanding the rise of Goldwater and the southern-and-western extremists, this faction will still be able to impose its will in 1964. If Rockefeller proves inadequate to the task, the modern-minded faction will bring forward Governor Romney of Michigan.

Independent observers have suggested that the Eastern group voluntarily abdicate control next year and let the Goldwater minority have the experience of waging a nationwide campaign and experiencing, presumably, a severe defeat. This is, in one sense, an attractive idea because it would bring into the open and ventilate a lot of half-strangled resentments, antagonisms, and fantasies that are now poisoning our public life through the underground activities of the John Birch Society and in other ways.

But there are three good reasons why such an abdication is almost certain not to occur. First, political groups that hold a measure of power almost never yield it willingly. Second, neither Rockefeller nor Romney is persuaded that the Republican cause is so hopeless next year that the party's nomination would be worthless. Third, even if the Eastern Republicans thought their Presidential chances were poor, they would not risk a landslide defeat since that would also bury their senatorial and local tickets. Incumbent Republicans who are up for re-election next year such as Senator Keating in New York and Senator Scott in Pennsylvania could survive if Rockefeller lost their states narrowly. But they might not survive if Goldwater lost their states by an enormous margin. Notwithstanding his political problems and the self-inflicted damage of his re-marriage, Governor Rockefeller still looks like the next Republican nominee because he is the strongest standard-bearer in what may be a bad year for his party.

WILLIAM V. SHANNON

(William V. Shannon is The Commonweal's regular correspondent in Washington.)

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In recent years, few Catholic theologians have aroused as much enthusiasm as Father Hans Küng of the University of Tübingen in Germany. In particular, his book "The Council, Reform and Reunion" (Sheed & Ward) struck a responsive chord in both Catholics and Protestants. But, until recently, Father Küng was simply a famous name in America. With his recent lecture tour, however, his work and his personality became widely known. One of the reasons for the interest in his lecture was the topic he chose: "The Church and Freedom." One news report after another noted the unusual size of his audiences (as high as 6,000 in one case) and the spontaneous ovation which many parts of his lecture elicited.

By an exclusive arrangement with Father Küng The Commonweal is pleased to present the full text of his lecture, only parts of which have hitherto been reported in the press.

—THE EDITORS

"The Glorious Freedom of the Children of God"

The Church and Freedom

HANS KÜNG

Last summer I was visited in my country by an extremely friendly colleague from a famous American University, who asked me what the subject of my lecture in the United States was to be. I replied, "The Church and Freedom." "Very interesting," he said, with a charming smile. "I know that there's a Church, and I know that there's freedom, but I didn't know that you could have the Church and freedom together!"

This remark, in its friendly way, puts the whole problem before us. Can we put an "and" in here at all: "The Church *and* Freedom?" Can one use it in a genuinely uniting way? Differently, that is, from when one speaks of "Communism and Freedom," meaning basically "Communism *versus* Freedom?" My American colleague was not a Christian, and his doubts would probably apply not only to the *Catholic* Church but to all Christian Churches. "The intolerance that spread over the world with the advent of Christianity is one of its most curious features," says Bertrand Russell in a book entitled *Why I am not a Christian.*

But one would have to be blind not to see, as a Catholic, that the accusation of a totalitarian lack of freedom is aimed especially at the Catholic Church. Gustavo A. Wetter, S.J., Rector of the Pontifical Russian College, with whom I was able to do some intensive work during my student years in Rome, was an acknowledged expert on Communist ideology. In his famous book *Dialectical Materialism* he set forth very clearly, as a Catholic theologian, the undeniable similarities between the Catholic and Communist systems.

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Like Catholicism, Communism takes as its starting point that the world is "in a bad state" and in need of "redemption." The "revelation" which arrived in the "fullness of time," or at the climax of dialectical evolution, is laid down for the Communist too in four canonical texts (Marx, Engels, Lenin and Stalin or Khrushchev). They are preserved, protected and expounded by the infallible teaching office of the Party, by the Holy Office of the Central Committee, and personally by the supreme infallible Secretary of the Party. The task of the individual philosopher is not to enrich and increase this sum of doctrine, but simply to teach people how it applies to every department of life and to preserve its purity by exposing heresies and deviations. The infallible teaching office of the Party publicly condemns erroneous doctrines. Once it has spoken, the man who has erred by teaching a deviation has to submit and denounce his error. If he fails in this duty he is "excommunicated"—expelled. Thus the Party is seen to be the bulwark of orthodoxy, at once defensive and offensive. What it calls for is strict organization, blind obedience, Party discipline. Everything under the great Leader, who is honored with what almost amounts to a cult, with demonstrations of devotion, great processions and parades, and pilgrimages to his tomb.

Freedom Rejected

Are not these resemblances between the Communist and Catholic systems striking? Are not both absolutist, centralist, totalitarian, in short, enemies of human free-

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dom? Is not this just what is constantly disseminated even today, in pamphlets, by opponents of the Catholic Church?

But the accusation goes deeper: it is that the Church has betrayed the very Gospel of Jesus Christ and the freedom that it brought. There is a magnificent song of praise to the freedom that Christ brought us, and at the same time a terrible accusation against the Church, which has robbed men of Christ's freedom, in Dostoevski's chapter on the Grand Inquisitor in his incomparable novel *The Brothers Karamazov*. The charge flung by the Church, in the person of the Grand Inquisitor, against the Lord Who is once again walking upon this earth, is "Why have you come to disturb us?" After a millennium and a half, success has at last been achieved in correcting the work of Jesus, in overcoming the freedom that He brought, and overcoming it finally: that is, within a strict ecclesiastical system, in which men's freedom of conscience is, without their noticing it, taken away from them for their own good. Men are simply not capable of being free. They make a bad use of freedom, and in the end would only feel it as a terrible burden. Let them then make a sacrifice of their freedom to the Church, the Church which delivers men from the anxiety and torment of free personal decision and responsibility, and makes them safe and happy in obedience to authority.

"They (human beings) will be amazed at us," says the Grand Inquisitor to Jesus, "and will think of us as gods, because we, who set ourselves at their head, are ready to endure freedom, this freedom from which they shrink in horror; and because we are ready to rule over them—so terrible will it seem to them, in the end, to be free. But we shall say that we are obeying *you* and ruling only in *your* name. Again we shall be betraying them, for we shall not let you have anything to do with us any more." Indeed, "Why have you come to disturb us?" The Grand Inquisitor means to take this Jesus Who has come again, bringing freedom once again, and burn Him at the stake in the name of the Church.

This is a tremendous accusation. It is made, directly, against the Catholic Church. But to be honest it does not really only stand against her. Or were not heretics and witches burnt at the stake in Calvin's and Luther's Churches too, and were not opponents fought with violence instead of compelled by love? Does not everything of which the Catholic Church is accused in the way of lack of freedom, arbitrariness, authoritarianism and totalitarianism, exist in other shapes and forms, more or less disguised, amongst the Christians of other confessions, and indeed often more in small sects than in large Churches?

Now it is quite easy to protest against the accusations brought by Dostoevski and so many others, and say: that's one-sided, that's unfair, that is not the whole truth, that has to be understood in relation to the period, and it is all to be found outside the Church too. Certainly; Dostoevski himself admits it. But this answer does not meet the accusation. Nor is it a Christian answer. Would it not be more Christian, more in accordance with the spirit of Christ's Gospel, if when wanting to make some highly problematical defense of ourselves we did not immediately start looking for the mote in our neighbor's eye and working out some kind of tortuous, whitewashing apologetics? Would it not be, in fact, a proof that Christian *freedom* does, in spite of everything, remain amongst us, if we—we Christians of all confessions—found the courage to say, soberly and without covering up, that, alas, there have on innumerable occasions been sins against the freedom of the children of God committed in our Church, and that they are committed to this day?

Blots on Church History

In America, because of the young but great tradition of this country, there will be fewer inhibitions than in Europe against admitting this in an honest, realistic, Christian way. Since the first French Huguenots and Puritans and Pilgrims and again since the immigration of the brave Irish Catholics who had suffered so much, countless religious dissenters have poured into this great American land of freedom because, in their Catholic or Protestant lands of origin, they were often in an appalling way oppressed, harassed and persecuted.

The blot upon Church history is there: scarcely had the Church got her own period of persecution behind her when she began to come out in favor of persecuting those of other faiths: Arians, Donatists, Manichees in the early period, Catharists, Albigenses, Waldenses and Templars in the Middle Ages. Great theologians (Optatus, Leo I, Thomas Aquinas) defended the death penalty for heresy. In the modern period, Christians have persecuted Jews and Moors, Catholics have persecuted Protestants, and Protestants Catholics.

The Inquisition, in particular, with its appalling trials, confiscation of goods, imprisonments, tortures and countless death sentences, cannot be justified in any way whatever, however we try to understand it in terms of the circumstances of the time. It was not the Reformation but the Enlightenment that put an end to it in its crudest forms. What is bad is that even today the spirit of the Inquisition and unfreedom has not died out.

Every manifestation in the Church of lack of freedom, however harmless, however much under cover, what-

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ever religious trimmings it may have, contributes towards making the Church less believable in the eyes of the world and of men in general; and that is a miserable disaster. For is it not true that whatever manifestation of unfreedom there may be in the Church is not a revelation of the good, luminous *nature* of the Church, but of her dark, evil *unnature*?

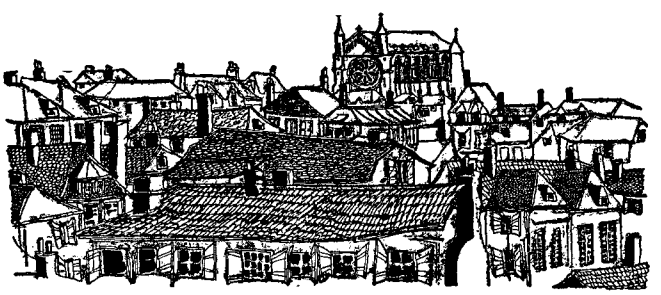
The Church, being a Church made of men and a Church made of sinful men, is not simply taken out of the unfreedom of this world. But her most intimate nature, her whole meaning and purpose—utterly unlike Communism, which does not acknowledge the freedom and dignity of the individual, and makes an idol of the collective—this whole purpose of hers is not unfreedom but freedom, the glorious freedom of the children of God. According to her external unnature, the Church may in many ways resemble Communism in its enslavement of men. In her inner nature she is radically the opposite pole from that pseudo-Church with its pseudo-faith. In her inner nature she is, despite all external signs to the contrary, the dwelling place of freedom.

The Church Exists for Freedom

The history of the West—and the history of America in particular—has from its beginnings been shaped by the idea of freedom; it was not without reason that the English historian Lord Acton planned to write the whole history of the West as a "History of Liberty." Without the Church of Christ, that history is unthinkable.

There was a preparation for the Christian understanding of freedom in the understanding of freedom among the Greeks. Again and again the Greeks sought to answer the question: Who is free? But they did not escape the two extremes: that was on the one hand asceticism, i. e., a maximum of abstinence regarding this world's goods (food, drink, sexuality, etc.), and on the other hand libertinism, i. e., a maximum lack of restraint in the life of this world.

Christian freedom is neither ascetic nor libertine. It is meant to be realized in community, in the Church. It is true that, as St. Paul says, this Christian community has its home in Heaven (Phil. 3, 20), and is waiting for that higher, free Jerusalem, the holy polis, to come down from Heaven (Gal. 4, 26; cf. Heb. 12, 22; Apoc. 3, 12, etc.). But the Church is not a colony of heavenly citizens on earth taking no interest in the condition of the world. Rather, she takes part—though from a level that gives detachment—in the affairs and dealings of this world (I Cor. 7, 29-31), rejoices with the joyful and weeps with them that weep (Rom. 12, 15). Not only is she to observe obedience, binding in conscience, towards the secular power (Rom. 13, 1-7); she is also herself to build up social life, by settling herself her own various conflicts (I Cor. 5-7) and by doing this in constructive love, not limited to her community but unlimited (I Cor. 8-14).



It is this active love of one's neighbor in the world, for the sake of the world, springing from the love of God, that reveals the freedom of Christians and of their community. This freedom is as far removed from all asceticism hostile to the world as from all libertinism in subjection to the world (I Cor. 6, 12-20; cf. I Pet. 2, 16).

Thus the Church which proclaims the Gospel of Jesus is meant to bring men freedom, true freedom. It is not that freedom which man thinks he can win for himself. Man in the concrete is not in fact the Stoic's ideal, purely rational being, capable of following the law of reason. It is all too easy for man to conceal from himself the fact that he is not, at bottom, that sovereign free person that he likes to pose as being. Unless he wants to shut his eyes to the gloomy reality about him, he keeps finding himself a prisoner: chained to the objects and goods and forces of this world, chained above all to himself, that self which he has made so far. "For to will is present with me," says St. Paul, "but to accomplish that which is good, I find not. For the good which I will, I do not; but the evil which I will not, that I do. . . . I find then a law, that when I have a will to do good, evil is present with me. . . . Unhappy man that I am, who shall deliver me from the body of this death?" And the apostle gives the answer proclaimed by the Church: "Thanks be to God, by Jesus Christ our Lord!" (Rom. 7, 18-25).

Freedom for What?

How, indeed, is man to pull himself out of the swamp of his own unfreedom by the hair of his own head? How is he himself to wipe out his own servile, sinful self and attain a new, free self? No, do not let us deceive ourselves: man himself does not make himself truly free. But it is as St. Paul says with the utmost clarity: "Christ has set us free unto freedom" (Gal. 5, 1). Or, in St. John's Gospel: "If therefore the Son shall make you free, you shall be free indeed" (John 8, 36).

In Christ, God Himself has freely given Himself to men; in Christ, God Himself has created man for Himself, free and open to God. In Him, access is granted and created for all men to this new, true freedom. To

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man, thinking that his freedom consists in being independently subject to himself, the announcement is made that he can only attain to freedom by letting himself be subject to another; not to men, who debase him to slavery, but to God, who raises him up to be his own free child. The *illusion* of freedom is to do what I want. The *reality* of freedom is to want what Almighty God does.

Thus the ground and source of man's freedom lies, not in man himself, who is by nature the slave of sin, but in the freedom of God, in the freedom of His grace setting us free in Christ. This new freedom of God in Christ is made present in the Church through all ages by the Spirit. The Spirit, the Spirit of life in Christ Jesus, has set us free from the law of sin and death (Rom. 8, 2): "Where the Spirit of the Lord is, there is liberty" (II Cor. 3, 17). In the Spirit, Christ calls us and illuminates us to freedom by His word. "For you, brethren, have been called unto liberty," says Paul (Gal. 5, 13; cf. I Cor. 7, 21-24; John 8, 31f). In the Spirit, Christ awakens us and makes us alive to freedom through the sign of baptism: "So do you also reckon," says Paul to the baptized Christians, "that you are dead to sin, but alive unto God in Christ Jesus our Lord" (Rom. 6, 11).

This is the freedom of God in Christ, proclaimed and given to men through the Spirit in the Church, in her word and her sacraments, and which streams out thence, unchecked by any church walls, into the whole of humanity, which is already, as a whole, even though it does not know it, embraced by the liberating grace of God in Christ. This freedom is not an empty, formal freedom *from* something. Freedom for what? That is the question, the question that touches the meaning of freedom. The Church answers this question in her proclamation of the message of Christ to men. Freedom from the slavery of sin—for what? Freedom for the saving grace of God! Freedom from the oppressive constraint of the law—for what? Freedom for the Gospel, the Good News of the reign of God and the salvation of men in faith and service of their neighbor. Freedom from the destroying power of death—for what? Freedom for life, for eternal life in the glory of God.

Who Is Against Us?

Is this not a marvelous message of freedom, which the Church of Christ is allowed to announce to the world? Is it not a glorious freedom, this freedom of the sons of God which, already now hidden in the Church, by God's grace, as a pledge, a matter of hope, is to become reality? For all those who are driven by the Spirit of freedom are sons, children of God (Rom. 8, 14f). "And if sons, heirs also, heirs indeed of God and joint heirs with Christ: yet so if we suffer with Him, that we may be also glorified with Him. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us" (Rom. 8, 17-18). For then will be revealed, as Paul says, "the freedom of the glory of the children of God" (Rom. 8, 21).

But precisely in the certainty of hope for this glory still to be revealed, Paul, and the Church with him, can already, in all the distress and anxiety of this world, rejoice over our God-given freedom: "If God be for us, who is against us? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? . . . But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8, 31-39).

Such is the glorious freedom of the children of God, and the Church is there to be the dwelling place for it. And this freedom in the Church is not just an empty assertion, not a mere theory or a beautiful ideal; it is—though only, indeed, for those who believe—a reality. It is true that to someone who is simply examining the Church critically from outside, her walls may well seem more like the walls of a fortress or even a prison than those of a sanctuary of the free Holy Spirit. It is true, too that even someone looking at the Church from within keeps noticing afresh the lack of freedom in every nook and corner of her: servility pretending to be obedience and cowardice pretending to be prudence; power politics masking itself as spiritual service, and dishonesty as defense of the truth; above all, he notices at every level, low and high, a constantly recurring, appalling, cowardly, worldly fear: a fear by which all Christian responsibility, courage, boldness, initiative, all Christian freedom is in so many people struck dead and buried.

There is this unfreedom within the Church—as indeed the world always will exist within the Church. This unfreedom is not to be defended, whitewashed, or dismissed as harmless. The only thing to be asserted is that it is not the decisive thing. The decisive thing is

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the freedom of the Gospel of Jesus Christ, for which the Church really is the dwelling place: a freedom which countless Christians since the apostolic Church have, for all their failures, grasped in faith and obedience and humility, lived in love and in joy, suffered in hope and patience, fought for and prized. In all the great and small crises of life, in—as St. Paul says—distress, fear, persecution, hunger, nakedness, danger and death, it was by the power of this freedom of Jesus Christ that countless people in the Church and beyond her limits have over and over again been given support, comfort, strength, hope, joy and peace.

The Christian idea of freedom has also had effects upon world history: in the demand made in face of the Roman Empire for freedom to confess the faith, to proclaim it, and to worship; in the patient endurance of persecution, strengthened by countless martyrdoms, from Roman imperial times down to the present day; in the Church's struggle for her independence against the Caesaro-papist Byzantine emperors, the theocratic emperors of the Middle Ages and the absolutist rulers of modern history; in the struggle of the Reformers for freedom of conscience, of preaching and of worship; and finally even in the ideas of the Enlightenment on tolerance and freedom of conscience (which were, on the other hand, to a large extent shaped by thought on the lines of Stoicism and the natural law), leading to constitutional and legal results especially in the United States, in England and in France.

These historical effects of the Christian idea of freedom are of course of great importance. But in many respects, especially when they were linked, as in the Middle Ages, with a claim to worldly power on the part of the Church, they are very problematical. They could not be decisive for the Church. The Church, rightly understood, is not in her essence some sort of higher order of political system or pressure group, with definite tactical aims over against the State and society. Nor is she a bureaucratic machine with an army of officials, whose effectiveness can be measured sociologically.

In her essence the Church is the community of those who believe and love through Christ, who, despite any phenomena of unfreedom, strive unostentatiously—and in ways that history can only very indirectly take account of—to work out their royal freedom in everyday life by service to their neighbor for God's sake. This freedom can be realized in time of persecution or toleration, under any form of state or society. This freedom of the children of God is not something effected in the Church by society, or the State, or human beings, but something given from above, by God in Christ through his Spirit. This freedom in the Church is a gift of God's grace: but for just this reason it is a task for the people in the Church.

The Task of Freedom

Freedom in the Church always has to be won over and over again. This is equally an important matter and a difficult one. The realization of freedom in the Church is a task of decisive *importance:* How is the Church with her message of freedom to be regarded as credible by men if she herself does not show herself as a dwelling place of freedom? How is she to show herself as a dwelling place of freedom unless freedom shines out everywhere through her institutions and constitutions, her ministries and ordinances? It is of decisive importance that the Church's free nature should not be impenetrably covered and displaced in men's eyes by her unfree unnature. No talking, no preaching, no theologizing about freedom in the Church can have any effect without there being free life in the Church.

Even in St. Paul's time the freedom of a Christian man did not consist only in a new relationship of the person to God; it also had an ecclesiological application. So St. Paul came out energetically for the free life of the Church, for freedom as lived by the individual and the individual community: against the traditionalist legalism of the Judeo-Christians, who wanted to impose on the Gentile Christians their legal prescriptions from the Mosaic law (Galatians); and also against the arrogance of people who passed judgment on the personal descisions of others in faith and conscience (Rom. 14; I Cor. 8 and 10). More than ever today in this century of totalitarianism the Church must avoid suggesting even the merest appearance of being a form of totalitarianism, authoritarianism and absolutism with a religious coloring to it.

The realization of freedom in the Church is an extraordinarily *difficult* task. It would be simple if she only had to fight for her freedom outwards, against the unfreedom of the world. It would be simple if only the Church were not, in her human activity, always a piece of the world herself. The very same institutions and constitutions, ministries and ordinances which according to their nature are meant to serve the freedom of the children of God can, against their nature, through the failures and sinfulness of men, be misused to bring about servitude. The front in the battle between freedom and unfreedom runs through the middle of the human heart, through the middle of the Church with her institutions and constitutions. The threat to freedom from within is very much more dangerous and very much more difficult to fight than the threat from without. When freedom is threatened by the world outside,

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the Christian can find protection, refuge and freedom within the Church, the community of those who are truly free. When freedom is threatened from within, inside the Church herself, the Christian can only find protection, refuge and freedom alone in himself, in the fortress of his own free conscience.

We do not by any means only have to think of extreme cases such as Galileo and St. John of the Cross in the hands of the Inquisition or St. Joan of Arc at the stake. We have to think of all those countless, unnamed scientists, philosophers, theologians, politicians, etc., who have been brought into the most severe conflicts of conscience because certain representatives of the Church did not preserve the limits set them by the freedom of all the children of God, because they mixed up the revelation of God with some ideology, overstepped their competence and involved themselves in questions purely scientific, philosophical, political, economic . . . How sad, how tragic it is that in our own modern times countless people have fled from the Church, the place of freedom, to seek freedom in the world. More than ever today, when freedom is so sorely threatened from without and from within, must the Church strive to be, in freedom, a hospitable home for all men of good will.

Spirit of Life

However it must not be an illusion of freedom but true freedom that is realized in the Church. Wilfulness is only the illusion of freedom, the wilfulness of doing just what one fancies. The wilfulness of the individual, setting himself up as his own God and thus handing himself over to all the demons of his lust and passions, to all the spirits of the age and movements of the age, to all the forces of the natural and historical process, is merely another form of unfreedom. The absolutism of the individual, like the absolutism of the many, means servitude and tyranny. Was not the Jacobin Reign of Terror in the French Revolution set up in the name of liberty and equality? Even the Greeks knew that true freedom is only granted to man when he is bound to the *nomos*, the law recognized and assented to in its inner meaning.

For the Christian this *nomos* is "the law of the Spirit of life in Christ" (Rom. 8, 2), which frees man, till then unfree and closed within himself, opening him to God and men in love. The Church as the community of those who believe and love wants to provide man with a place within which he can work out his freedom under grace. Under Christ and his Spirit the Church herself is by no means given over to the wilfulness of the individual believer and chance; she is not a wild, disordered, anarchical congregation. We are obliged to say this clearly to our Protestant brothers. Under Christ and His Spirit the Church has a form, a shape, an articulation, a ministry, an authority, in short, an order: order in her preaching, her worship, her leadership.

The Church of the New Testament is not a disordered but an ordered society with her creed, her Baptism and Lord's Supper, and her authorities. She is an ordered community of prayer, love and action. In the concrete, the order and constitution of the first individual Christian communities were certainly very various, and one must beware of transferring the order and constitution of the original community at Jerusalem to the order of the Pauline community at Corinth. But St. Paul himself, the great apostle of freedom, in his letters to that very community of Corinth, rejected disorderly enthusiasm. For him, too, order includes authority, the power of leadership, and he himself—entirely in the service of the community—asserted it very decisively (I Cor. 4, 21): in what he lays down for the exclusion of the incestuous man (I Cor. 5), on mixed marriages and the unmarried (I Cor. 7), on the liturgy (I Cor. 11), on speaking with tongues and speaking under inspiration (I Cor. 14). It is just at this point that he brings in the foundation for his setting things in order: "For God is not the God of dissension, but of peace" (I Cor. 14, 33). And hence the requirement: "But let all things be done decently and according to order" (I Cor. 14, 40). St. Paul appeals explicitly to an authority, a power which the Lord has given him for the building up of the community (II Cor. 10, 8; 13, 10).

It is only a short step from this to the saying, transmitted in various forms in the Gospels: " He that hears you, hears Me: and he that depises you, despises Me. And he that despises Me, despises Him that sent Me" (Luke 10, 16; cf Matt. 10, 40; John 13, 20). Seen from this viewpoint, there is no need to set the more charismatically inclined Pauline concept of the Church in exclusive opposition to the more institutional concept in the Acts of the Apostles and the Pastoral Epistles.

Freedom in Order

Freedom in the Church, then, cannot be wilfulness of the individual but only freedom in order. True, every institution and constitution, every office and ministry, every doctrine and ruling, every ordinance and admonition, every censure and punishment, belong to the age that is passing away; all of this is to be sustained in the Church by the spirit of love, and is to serve the freedom of the sons and daughters of God. But it is all to be taken seriously as an expression of the Church's

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order. Just as there can be no true order in the Church without true freedom, so there can be no true freedom in the Church without order! Anyone who, through dictatorship and terror, destroys freedom in the Church also destroys true order and authority in the Church. And anyone who, through rebellion and revolt, destroys order and authority in the Church also destroys true freedom in the Church. Both freedom in order and order in freedom make up the Church of Christ.

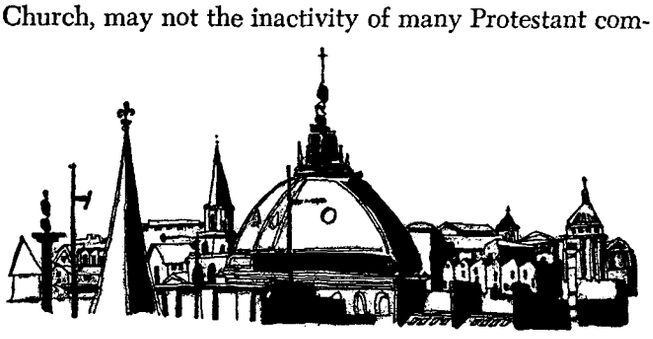
The Churches which sprang from the Reformation have, because of their historical situation, laid the stress primarily on *freedom* in order; the Catholic Church, on the basis of her tradition, primarily on *order* in freedom. Today, in the age of ecumenical encounter, we are seeing on both sides that we can learn from each other. The Churches of the Reformation and their theology—constantly threatened by subjectivism and pseudo-mystical enthusiasm—are concerning themselves today in a new and positive way with the structure of the Church, with questions of authority, warrant and constitution, in short, with order in the Church.

The Catholic Church and her theology—constantly threatened by externalized, legalistic authoritarianism—are concerned today in a new and positive way with the personal responsibility of the individual Christian in relation to the Church, with the meaning of the charismatic gifts of the Spirit in relation to office, of the laity in relation to the clergy, of the local church in relation to the universal Church, in short, with freedom in the Church.

Reaction to Protestantism

In face of the Protestant emphasis on freedom it was a thankless task in the Catholic Church for pope and bishops to emphasize the importance of authority and instruction. But it was a very necessary task, necessary also in relation to the Protestant churches, which have always been in danger of getting lost in subjectivism and individualism. To an American Protestant theologian complaining about the inactivity of many Protestant communities because, as he thought, of the too strong position of the ministry, I had to answer: a weak ministry cannot strengthen the community, a strong ministry can!

When we compare the situation with the Catholic Church, may not the inactivity of many Protestant communities be due in fact to the weak position of the Protestant ministry? Certainly, we do not ask for authoritarianism and clericalism, which in fact would not strengthen but weaken the ministry. On the contrary, we ask for freedom. And we have to do it now frankly, honestly and concretely. When we thus call for freedom in the Catholic Church, we believe that in fact we do not undermine but fortify authority and order. In this sense we shall now look at some concrete manifestations of Church freedom in the *Catholic* area—manifestations that have in part been realized, and in part still need to be realized. If this is done frankly and honestly, it will be at once an invitation and a challenge to our Protestant brethren, not to maintain their positions, inactively and proudly, appealing to the Reformation as something already accomplished, but to examine their own positions, so as to come courageously to meet us, by taking stock of concrete manifestations of Church *order*, both realized and potential.



The Council's Contribution

A Catholic stock-taking of manifestations of freedom in the Church can take place much more easily, much more convincingly, much more cheerfully today than would have been possible six months ago. Why? Because we have behind us the first session of the Second Vatican Council, preparations for which had given rise to many fears for freedom in the Church. However it is not the fears, but the hopes that have been fulfilled: the first session of the Second Vatican Council has itself become a manifestation of freedom in the Church observed by the whole world. This was no totalitarian party congress, but thanks to the energy and boldness of the bishops, it became a Council of spontaneous initiatives, frank discussions and independent decisions.

The Pope himself, John XXIII, showed himself as the guardian of freedom. Concerning what he called the "hardly to be wondered at, but yet somewhat exciting variations of opinion" which came out at the Council, he remarked: "This too corresponds . . . to the plan of divine Providence, to set the truth in its right light and to make plain before the whole world the holy freedom of the children of God, which has its place in the Church." Is it an illusion to hope that with this Council a new period has begun in the history of the Catholic Church: the period of a new and fruitful freedom in the Church?

And is it an illusion to hope that the Catholic Church of the United States of America will take an important, a leading position in this new period, this "New Frontier" of the Catholic Church? During the weeks before my departure, I studied the history of the U.S.A. more closely than I had before. What adventurous courage, what inexhaustible force and what magnificent generosity come out in this story of a dynamism never seen in

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the world before, a dynamism which was essentially formed by the idea of freedom!

The Catholic Church in the U.S.A. has her share in that story. She has done mighty pioneer work in the most various fields. What might it mean for the people of the United States on the one hand and for the universal Catholic Church on the other, if this Church of the United States would now prove herself as having the same courage, the same energy, the same magnificence on the "New Frontier" of the Catholic Church, in this period of a new, ecumenically-minded freedom, which goes out not to conquer others but to meet with them? And that she will so prove herself, I, having met so many open-minded American bishops and theologians at the Council, have no doubt at all. By the time the Council was a few weeks old, there had already accumulated many signs, in the U.S.A. in particular, of a new life in the Church. The question now becomes all the more pressing: Where and how, in the concrete, does freedom show itself in the Church?

Manifestations of Freedom

Right from the start, I am going to leave aside one whole complex of questions in which I do not feel competent, because of the different situation in the U. S. A.: that is, the relation between Church and State. All the same, there are two things calling for grateful acknowledgement: 1. On this particular point, there are essential insights for which European theology has to thank American theologians, especially John Courtney Murray, S.J., who has seen how to make a theoretical interpretation of the constitutional separation of Church and State in a positive and constructive sense; 2. At the practical level too the United States has given the world an outstanding example of how Church and State can work together for the good of the people in mutual independence and respect.

We too can be sure of this much: State and Church flourish best when they do not seek to reduce each other to subservience but when they leave each other the greatest possible freedom. What this means fundamentally for the individual person is the recognition of religious freedom, both by Church and by State. And this brings us to the first concrete point at which freedom in the Church can and should be manifest. We can only touch briefly on three individual points.

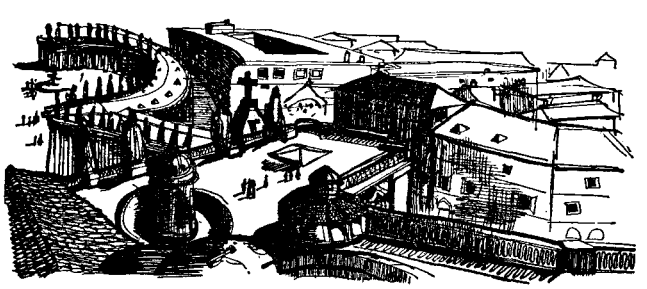
Freedom of Conscience

In the course of centuries, many faults have been committed by and in the Catholic Church against freedom of conscience. Even Paul, as we have seen, had to make a stand for freedom of conscience in the Church, and many others have had to do it since, with, of course, varying degrees of success. But in modern times, with the growth of pluralist societies, the sense of freedom of conscience in the Catholic Church too has grown stronger and clearer. Today Canon 1351 of the *Codex Iuris Canonici* states: "*Ad amplexandam fidem catholicam nemo invitus cogatur*" (No one is to be forced against his will into acceptance of the Catholic faith). This does not only exclude brutal, external force but also subtle, undercover, indirect force and pressure. In the few countries, such as Spain, where there is still not full freedom of conscience, religion and worship, it should be demanded energetically from the Catholic side.

A very significant sign of the change that has taken place even at Rome is the statement made this year by Cardinal Bea, President of the Secretariat for Christian Unity: "As one . . . distortion of the love of truth falsely understood, there were those agonizing religious wars, when men tried in the name of truth to impose certain convictions on others by means of force, forgetting something that is no less fundamental than the love of truth: that is, human freedom. This freedom consists in man's right to decide perfectly freely on his own destiny in accordance with his own conscience. Out of this freedom spring the duty and the right of man to follow his own conscience. Corresponding to this right and duty there is the duty of the individual and of society to respect this freedom and self-determination."

What gave this statement particular importance was that at the same time the Cardinal announced that the Secretariat for Unity had prepared a schema on religious freedom for the Second Vatican Council. In answer to the objection sometimes made in certain circles that "Error has no right to exist," he said: ". . . all we need to bring against this is that error is an abstraction and hence cannot be the subject of a right. It is rather the person who has a right, even when he is in invincible error, meaning that he is unable to correct his error. He thus has the duty and the right to follow his conscience, and thus also has a right to have this independence of his respected by all." This statement of Cardinal Bea has been confirmed by John XXIII himself in his recent encyclical, *Pacem in Terris:* "Every human being has the right to honor God according to the dictates of an upright conscience and therefore the right to worship God privately and publicly."

What has been said here about freedom of conscience



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applies equally, of course, to dogma. Dogma does not violate the conscience, it respects it. Certainly we are convinced that there is no real conflict between our conscience and the dogma of the Church. But what is also true is that a Christian has never to accept a dogma of the Church if it would be against his conscience. Naturally none of this is a demand either for the relativizing of all truth or for a revolution against the existing order in the Church; but it is a call for maturity of conscience in every Christian and for respect for freedom of conscience in every human being. If the Church stands for the individual's freedom of conscience, there will be more readiness to listen to her when she stands for truth and when she gives her message of freedom; and the obligations that she lays on men will be accepted both more seriously and more gladly.

Freedom of Speech

The virtue of prudence has often been falsified in the Church in a very time-serving way: made to mean being careful only to say what is opportune, i.e., what is pleasing to those in charge. This meant overlooking the fact that in the New Testament caution plays only a small role, frankness a large one. The Greek word *parresia* is so often used there, in the sense of the openness that does not hush up or conceal anything, of the frankness that feels no embarrassment, of the boldness that has no fear. In apostolic frankness, at Antioch, Paul "withstood Peter to the face" (Gal. 2, 11), because he "dissimulated" and "did not walk uprightly unto the truth of the gospel" (2, 13f). We are to stand for the Gospel when it is opportune or inopportune, "in season and out of season," according to the second Epistle to Timothy (4, 2), (read always on the feasts precisely of Doctors of the Church).

The witness of freedom of speech in the Church has been borne by Irenaeus against Pope Victor, Jerome against Pope Damasus, Columban against Boniface IV, Bernard of Clairvaux against Eugene III, Bridget of Sweden against Gregory XI, Philip Neri against Clement III; and by so many other saints like Catherine of Siena, Thomas More, Robert Bellarmine. . . . It was Gregory the Great who said, "But if scandal is taken at the truth, it is better to allow scandal to arise than to neglect the truth" (*In Ezech. Hom.* 7, P.L. 77,324). And Thomas Aquinas stressed the necessity for free criticism, *correctio fraterna,* even to ecclesiastical superiors (*Summa Theol.* II-II, q. 33, a. 1-4).

It was not till modern times that the Catholic Church has been put on the defensive by the Reformation, Gallicanism, the Enlightenment, the French Revolution, Liberalism and Socialism. And it was supposed to be a service to the Church to cut down free speech and free writing as far as possible. The fact that advance censorship of books was introduced by the Renaissance Popes Innocent VIII, Alexander VI and Leo X, and the centralized Index of Prohibited Books by the extremist ex-Grand Inquisitor Caraffa, Paul IV (1559), is not exactly the best possible recommendation for these measures.

Absolutist methods, which have disappeared in the civil sphere along with absolutist rulers, thus to some extent prolong their anachronistic existence within the Catholic Church. Though Leo XIII had prepared the way in his Encyclical *Libertas,* it was not till Pius XII that we had any clear word on the necessity for a free public opinion in the Church. But the Second Vatican Council not only made a reality of free discussion in the Church in a way that had been simply unknown in more recent times, but also in its own proceedings provided impressive proof that free speech and constructive criticism do not weaken the Church but strengthen her.

Repressive Institutions

Both inside and outside the Church there is hope that the Council will go fearlessly on along this road. It would be a magnificent manifestation of freedom if the Second Vatican Council would take those repressive institutions—which the Church got along very well without for fifteen hundred years and which are unquestionably out of date today—and boldly and confidently abolish them. I refer, firstly to the *Index of Prohibited Books;* secondly, to the advance censorship of religious books; and thirdly, to Roman inquisitorial proceedings, in which denunciations are accepted, in which the accusers, the evidence, the order of procedure and all the acts are kept secret, in which the accused is not given a hearing, those who defend him are not admitted, and sentence is passed without stating the

Prayer of the Church in Council

Easter in me, triumphant Lord:
grow, labor, suffer, and be glad.

Repentecost, creative Breath:
speak to my heart and say, "See,

your God is with you and within you.
Tell Him how good He is."

THOMAS DORNEY, S.J.

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grounds for the judgment; if I am not mistaken, such methods offend not only against the Gospel but against the natural law which is so often being quoted.

It is urgently necessary that the Church today should clearly repudiate the methods of the totalitarian state. If in many fields, such as exegesis, history of dogma, comparative religion, etc., the Catholic Church still lags far behind Protestant theology, this lamentable fact is not due to a lack of intelligence or unreadiness to work on the part of Catholic theologians, but to lack of freedom.

Certainly freedom, like so much that is good, is a dangerous thing. And more freedom in the Church means that the demand on the individual priest, theologian, layman is not for less but for more sense of responsibility, not for less but for more sense of order and authority, not for less but for more sense of genuine, free obedience. But the Catholic Church of today is surely ripe for all this. And it would be precisely in this renewal of freedom in speech and writing that she would represent a challenge to the Protestant Churches to investigate the question of true authority and order in the Church, true order in the creed, in theology and in the life of the Church.

Freedom of Action

It would be strange if today's general trend towards mass movements and the flight into the collective had stopped short at the gates of the Church. There is in fact an endless amount of work being done in the Church today, by the clergy, by religious, by lay people. Nobody can be unaware of how much energy and good will is here being brought together, day after day, all over the world. It is more than ever impossible to carry on this tremendous growth of work in the Church without organization, subordination of lower to higher levels, plans and their fulfillment, direction and obedience.

But are we not faced, here again, with the lurking danger of a collectivism that is afraid of responsibility? Do we not here again, in large things and small, both at the top and the bottom, more unconsciously than consciously, find an unfreedom which is crippling free initiative and free action? Do we not very often find hidden here a flight from personal responsibility disguising itself as loyalty to the Church, a timid lack of self-reliance pretending to be subordination, a misplaced waiting for eccelesiastical direction masked as obedience? What we need today is *genuine Christian* obedience. The Church cannot do without this obedience, which is an expression of service in love: ". . . you have been called unto freedom" says St. Paul, but adds at once: "only make not freedom an occasion to the flesh, but by charity serve one another" (Gal. 5, 13).

Obedience in love, which is by that very fact obedience in freedom, does not make men in the Church into what Paul warns us against: "Slaves of men" (I Cor. 7, 23). The obedience of a free Christian can never be a blind obedience. This century has given us sufficient demonstration of where blind obedience leads. In his very obedience the Christian in the Church retains his full free responsibility, which he cannot transfer to anyone, to anyone at all.

It follows clearly that obedience in the Church is binding not only on the subordinate but on the superior as well. The latter has the duty, in all the orders he gives, of respecting the freedom of the subordinate. The principle of a totalitarian system, such as violates human freedom, is "Freedom as far as is necessary, constraint as far as is possible." The principle of order in the Catholic Church is the reverse—"Freedom as far as is possible, constraint as far as is necessary": the maximum freedom with the minimum constraint.

This is simply another way of formulating the principle of subsidiarity developed by Pius XI in his encyclical *Quadragesimo Anno,* of which Pius XII said explicitly that it applied, without prejudice to her hierarchical order, to the Church herself. What the individual Christian can do out of his own resources should not be done by the community, or a superior authority. The latter should act only in a subsidiary, supporting way.

The Need for Freedom

Behind the principle of subsidiarity stands the fundamental New Testament truth that it is not only in the superior but also in the subordinate, not only in those who bear office but also in the laity, in short, in *all* Christians, that the Spirit of God, the Spirit of freedom, is at work. If the man who bears office in the Church has confidence in the workings of the Spirit in each individual believer, then he is proof against the unfreedom of that responsibility-complex which surrounds

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all the action and inaction of individual believers with such an array of safeguards that the joyous freedom of faith is oppressed, the initiative of love is crippled, and the Spirit is extinguished.

If, on the other hand, the individual believer in the Church has confidence in the workings of the Spirit in those who bear office, he is proof against the unfreedom of that anti-clerical feeling which sees unwarrantable paternalism and will to power in every action and inaction of the man in office. Thus confidence in the workings of the Spirit gives true freedom to each and every member of the Church, and this overcomes that evil which has done so much harm and hindered so much good in the modern Church: namely, fear, everyone's fear of everyone else, and the insincerity and inactivity that go with it.

What sort of Christian, then, does the present situation call for? Not one who is fear-ridden and insecure, inhibited and ossified, prim and plaintive, fanatical and filled with resentment, but a Christian who is courageous and self-reliant, big in ideas and in heart, dynamic and vital, open and joyful. All this is given by Christian freedom: generosity, tolerance, balance, serenity, naturalness, humor, individuality, strength, self-reliance, courage to think and to decide, hope, and be joyful.

What vast possibilities are opened up by freedom in the Church! What possibilities, in particular, in the ecumenical movement. For we may be sure of this: the more the Catholic Church makes freedom a reality within her, freedom of thought, of speech, of writing and of action, the more this freedom in order of hers will represent an advance towards the Christians separated from her, who are seeking for order in freedom.

Unity, Not Uniformity

This realization of freedom within the Catholic Church will mean ecumenical encounter more especially if it is understood not only as freedom of individual Christians but also as freedom of individual local Churches. This is an old and justified desire especially of our Orthodox brethren. By "the Church" we understand not only the universal Church. It is just as much the original sense that the individual local Churches are the Church: the Churches of Corinth, Ephesus and Rome; the Churches of Italy, Switzerland, England and the United States; the Churches of Europe, America, Africa and Asia. The Second Vatican Council has once more, in a new way, taken real account of the necesssary multiplicity of individual Churches.

Unity, not uniformity; *unitas*, not *uniformitas;* a center, not centralism, is what is called for in the Catholic Church today. The Churches of individual countries and continents are again to have more possibilities for the solution of their own particular problems, worries and tasks; more independence; more freedom. This too would be an application of the principle of subsidiarity.

Freedom first of all in the *liturgy:* One God, one Lord, one Baptism, one Eucharist—but different rites, different languages, different peoples, different communities, different forms of devotion, different styles of art, different prayers, chants, vestments.

Freedom, secondly, in *Canon Law:* One God, one Lord, one Church, one leadership—but different forms of Church order, different orders of law, different nations, traditions, systems of administration, different customs.

Freedom, thirdly, in *theology:* One God, one Lord, one Gospel, one faith—but different theologies, systems, styles of thought, different conceptual apparatus and terminologies, different trends, schools, traditions, different universities, different theologians.

In all this, what holds good is freedom in order and order in freedom. In all this, what holds good is that saying that John XXIII never tired of repeating: *In necessariis unitas, in dubiis libertas, in omnibus autem caritas* (In necessary things unity, in doubtful things freedom, but in everything love).

When, in recent centuries, has the world had such great anxieties and problems as it has today? When, in recent centuries, has the Church, has Christianity had such great opportunities as it has today? Only a free Church, the Church as the free community of the free sons and daughters of God, is capable of fulfilling these chances. Freedom in the Church is not a theory. Freedom in the Church is a reality. Freedom in the Church is a challenge. How much freedom shall be made real in the Church depends on you, on me, on all of us.

Teilhard de Chardin

In radial whirl within-of-things
Leaf and bird ascend
Soft as an oboe leaf and bird
Toward galaxies of mind

Can leap to consciousness uplift
Rose or leaf begun
In Sappho's garden ages hence
May-breaking in the sun

Or stones and trees up-leap to life
As if from Orpheus' lyre
Pervading all the noosphere
With eloquence of fire

While trees are reaching with their leaves
To follow half-awake
Old Adam rubs his sleepy eyes
To see which road he'll take.

SISTER MARY AQUIN, B.V.M.

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THE STAGE

Good-by Turgenev

THERE IS just so much seriousness and imaginative risk-taking and reverence for high tradition allowed in the American theater, in the same way that there is just so much space, time and cash for everything else. This is what makes a phenomenon like David Ross even more unpleasant and dispiriting than it has to be: in usurping the role of interpreter of the most important late Nineteenth-Century drama, he, since the psychic and physical economy will never sustain more than one version of Ibsen or Chekhov in a generation, has crowded out every other possibility. And Ross' productions are so obnoxious, so deficient in strength, taste, motion, verve and intelligence, so profoundly untrue to the works themselves, that it comes down to our being left with no Ibsen or Chekhov at all.

Mr. Ross is seeing to it now that we are going to be left with no Turgenev either. It is impossible to imagine anyone else wanting to put on "A Month in the Country" now that he has got his grip on it; and since his inclinations seem to run to cycles, we are probably in store for a Turgenev series that one can already see stretching ahead like a string of holes in the theatrical landscape. And after that, Strindberg no doubt, and Zola, and Ibsen again, until the best drama of the age preceding ours has been ground out of existence as far as our own stage is concerned.

The point about Mr. Ross is not simply that he is a bad director but that he is also a bad producer, casting director, manager, interpreter, and so on down the list of things one has to be in a one-man operation of this kind. He is in the European tradition of the *metteur-en-scène*, or, as the French call their really superior men who fulfill this complex function, the *animateur*. And what an irony that is! For if his productions can be said to lack any one quality more than others, it is surely animation, life, existence of any kind. Once in a great while an especially able cast will take matters out of his hands and will come to life against his downward pull, as happened in "Uncle Vanya." But Ross seldom comes up with an able cast; it is part of his negative brilliance that he is generally exceptionally shrewd in obtaining the services of the worst actors, or at least the worst ones for the roles.

"A Month in the Country" doesn't represent the pinnacle of Ross's ten-year campaign against the classics—his recent "Cherry Orchard" seems to me unassailably the finest damage he has worked, a model of esthetic murder—but if it is not vintage Ross, it is nevertheless a pretty good label. Starting with the text he is using, which has been "adapted," mind you, by his wife Carmel from the Garnett translation (a process which merely results, as far as I can see, in an occasional archaism being rendered even more archaic) and which has been cut, ferociously and in all the wrong places—Ross has unerringly and implacably done the wrong thing, that is to say when he has done anything at all.

For the play exhibits no sign of direction whatsoever, no guiding intelligence, no controlling sensibility, not even an addled or gimmicky one. Scenes succeed one another in absolute discontinuity; exits and entrances are effected with the utmost stiffness; actors stand facing each other like telephone poles; speeches are declaimed like graduation addresses. And so not only the complex feel and texture of Turgenev's subtle high comedy of sentiment and sentimentality is lost, but its very breath and outline.

In all but a few cases, Mr. Ross' cast is not being put upon, since they possess no greater degree of skill and imagination than he does. It would be cruel to mention any names. But it does seem necessary to say that Celeste Holm, for all the queerness of her casting as Natalya Petrovna, manages to do a far less ludicrous piece of work than one would have expected. At times she is almost good, though never right; she has too much of the Las Vegas divorcee about her for that. But she at least attempts something beyond elocution and brings a degree of energy and edge to the dismal proceedings. And only one performer, David Hurst, brings more. As the doctor, he offers a ripe, inventive characterization, full of nuance and decisiveness, though one could sense how desperate he felt among all those telephone poles.

There is nothing more to say. I have no theories about the Ross phenomenon. It is clearly one of those inexplicable businesses, like Wonder bread or Guy Lombardo, terrible, a palpable absence, but not to be dislodged. (*At the Maidman*)

RICHARD GILMAN

THE SCREEN

Tricks of the Trade

LIKE THE torrents of spring, the studios have suddenly released a slew of films. Perhaps they are meant to catch the early summer trade, or perhaps they are supposed to be finished with their first-runs in time to be available for double bills at the drive-ins. In any case they are more than a reviewer can handle in one week and necessitate his polishing them off in short summaries. Herewith is a series of such briefs:

BEST OF the lot is "The List of Adrian Messenger," director John Huston's slick version of Philip MacDonald's murder-mystery novel. It tells of the suspense-

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ful efforts of a retired British Intelligence officer (excellently played by George C. Scott) to track down the killer of a list of victims all of whose deaths seem to be accidental. I'm not sure that this contrived plot is worthy of the good-looking film that producer Edward Lewis, director Huston, and the good cast have made of it. The foggy English scenes are quite handsome; and the shots of the fox-hunting set, well integrated into the story, are stunning. The picture itself, however, is a trick into which the viewer never projects himself but is supposed to spend his time guessing who is who. During much of the action, Tony Curtis, Kirk Douglas, Burt Lancaster, Robert Mitchum, and Frank Sinatra wear molded masks and disguises so complete that one cannot tell who they are or even if they are all the same person. I found that the joke and the riddle wore very thin.

DRAGGING in as many red herrings but fewer murders is "The Yellow Canary," a mystery thriller about a famous singing star (Pat Boone) and his wife (Barbara Eden) whose baby is kidnapped for ransom. Rod Serling wrote a lively screenplay from Whit Masterson's novel, *Evil Come, Evil Go,* and director Buzz Kulik, aided by a good cast that also includes Steve Harris, Jack Klugman, Steve Forrest and others, manages to keep you guessing and on tenterhooks. The main trouble with "The Yellow Canary" is that Pat Boone, who is trying to escape from good-boy roles, makes the singer such a well-heeled heel and so mean to his fellow workers that no one wishes him well; and it becomes difficult for the audience to warm up to his efforts to recover his baby. The suspense and excitement are there, however.

IT'S HARD to tell whom or what "Dr. No" is kidding. This is the first of the Ian Fleming mystery thrillers to be filmed; and if more are made, it will be interesting to see if they do better at the box offices than the Mickey Spillane pictures, which fizzled out. Fleming's stories, like Spillane's, are crowded with violence and sex. But Fleming's have a pseudo-sophistication and snob appeal that may very well win fans. Cinematically "Dr. No" is extraordinarily handsome, with some lovely Technicolor photography of Jamaica, a flock of beautiful, half-clad girls all saying come-hither, and of course the indomitable hero: James Bond, secret-service agent 007, who is played by good-looking Sean Connery with lots of agility and virility. However, the girls are so obvious, the gore so plethoric, and the plot so extravagantly foolish that the viewer doesn't know whether he's supposed to laugh or be thrilled. And the results is a miscegenation of fish and fowl.

NOT ALL the early summer releases are mystery thrillers; in fact quite a few explore the exploits of

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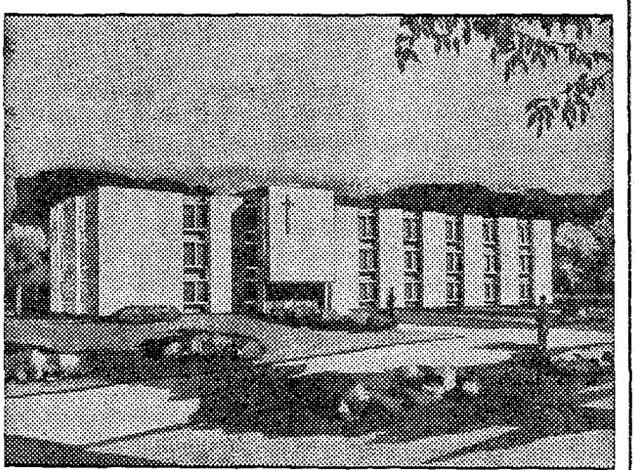

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flaming youth and the flaming not-so-youthful. Most of these explorations are rather superficial, but they manage to provide a little amusement along the way. Elvis Presley, who started out well as a good actor and comedian after his release from the army a few years ago, has been having script trouble lately, and his last few films have been nothings. So is his new one unfortunately. "It Happened at the World's Fair" with its fine shots of the Seattle Fair, could have been a lively little comedy, but its plot is so inane, and its story about a couple of bush pilots (Presley and Gary Lockwood) who lose their plane and then wander through the fair gets so tiresome that the whole thing becomes a waste of your time, Presley's talents, and the Seattle Fair's attractions.

USING some impressive color photography of the racetracks and their surroundings at Monaco, Belgium, France, and England, "The Young Racers" tells an interesting, though not entirely convincing, story of a reckless, prize-winning car driver (William Campbell). At the picture's beginning this young man is shown as a thorough heel—endangering the lives of his competitors, abusing his brother, and cheating on his wife (Marie Versini). Then a young writer (Mark Damon), boiling with hatred for this cad, gets his permission to write a book about him. During the course of his investigation of the racer, the writer not only sees him in a somewhat different light, but also realizes that the racer himself is changing. You may not believe this story of a conversion, but it has enough excitement and human interest to hold you to the syrupy end.

ALSO telling a story of a conversion is "Come Blow Your Horn," which stems from the stage play by Neil Simon. Unfortunately Bud Yorkin has directed most of this movie as if it still were a stage play, and the piece is rather static with the good cast standing around, too often just spouting their lines—lines which are usually very funny.

The story concerns a Jewish family: old-fashioned parents (Lee J. Cobb and Molly Picon) who live up in Yonkers and worry about their thirty-five-year-old bachelor son (Frank Sinatra) who lives in a snazzy apartment in New York City. Their worries are doubled when their 21-year-old son (newcomer Tony Bill), impressed with his carefree brother, his apartment done in fancy bad taste, and his list of pretty girls, moves to New York to live with brother. Frank wises-up naive Tony, buys him some clothes, starts him on the footloose bachelor routine. But when Frank sees the eager boy learning his lessons too well; and also sees himself at his worst, he takes a second look at himself and his behavior. He wisely settles on marriage to lovely Barbara Rush—and turns over bachelorhood and that awful apartment to his delighted young brother.

So, while we see Frank grow up at long last, we are left at the finale with Tony on the down grade—a rather unfunny finale to what is supposedly a comedy. Much of the picture is amusing, although exaggerated; so perhaps its ending is only a temporary exaggeration. It may be of interest to note that personable Tony Bill, who graduated from Notre Dame last year, has, according to Paramount who sent out the publicity *before* "Come Blow Your Horn" was released, made such a hit with audiences that he is being put next in "The Carpetbaggers." Is this a reward or punishment? In any case, young Bill does have charm and a pleasing personality. PHILIP T. HARTUNG

CORRESPONDENCE

"The Harvard Colloquium"

Washington, D.C.

TO THE EDITORS: The "success" of the Protestant-Catholic Colloquium at Harvard University was well described in your editorial of April 12. Before the end of the Harvard sessions the hope was held out that similar colloquia might take place in the future. We have a long way to go—the German theologians have been meeting ever since 1946! In the October, 1962, issue of *Kerygma und Dogma,* Edmund Schlink, one of the Protestant observers at Vatican Council II, has described the results of 22 sessions, 66 days, and about 90 papers of the past 16 years.

As regards biblical studies, he found "an astonishingly far-reaching agreement between contemporary Roman Catholic and Evangelical scholarship." This consensus is due to the use of historico-critical methods and to emphasis on the literal sense intended by the inspired author. But it also remains true that certain historical questions were answered in different ways (the "brothers" of Jesus, the primacy of Peter), and there was also disagreement in theological themes (the New Testament doctrine of the Last Supper). The real differences appeared in the dogmatic discussions, although here too, certain areas of agreement were found. The central issues of disagreement were in the Scripture-Tradition relationship—on a *factual* (i. e., with respect to certain dogmas), not merely on a theoretical basis—and in Ecclesiology. I think that these observations of Professor Schlink apply also to the biblical sessions of the Harvard Colloquium.

"The union of separated Churches cannot be achieved through scholarly work, but just as certainly it cannot come to be without this work." These words of the Heidelberg professor (who also looks for cooperation with Byzantine theologians) are a strong recommendation for continuing the scholarly dialogue which was begun at Harvard. *(Rev.)* ROLAND E. MURPHY, O. Carm.

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An Original, Thus Disturbing, Humor

Portrait of an Artist with 26 Horses. By William Eastlake. Simon and Schuster. $3.95.

by William James Smith

MR. EASTLAKE is an undiscovered genius and if he goes on writing books with titles like *Portrait of an Artist with 26 Horses* he never will be discovered. I don't know how anyone who could have written a book as good as this could possibly have chosen a title so bad to go with it. But there it is, and once you get past the title you're in for a revelatory experience. Mr. Eastlake, in point of fact, has been publishing stories for at least eight years and this is his third book. I was asleep, I guess.

Perhaps not. I can't quite picture myself reading a story about Navajo Indians in *Harper's* without some incentive. And if I had I'm not sure that I would have been greatly impressed. I might have been inclined to regard a successful story about Navajo Indians as a happy fluke and not a sign of genius. It takes a book full of them to convince you that Eastlake's is an authoritative talent—a talent that varies but does not falter.

Navajo Indians indeed! Next thing you know someone will be writing a novel about a white whale! Anthropologically, I suspect, Mr. Eastlake's books are about as valuable as *Hiawatha*. There, however, the resemblance ends. Mr. Eastlake's Indians are very hip, very cool. The hero's mother opens a restaurant in Coyote City and attempts to attract customers with the sign: *"Real Live White People."* When this doesn't work she tries excluding Navajos, Christians, Jews, Seventh Day Adventists, Apaches and people from Albuquerque. Finally, perhaps in desperation, she tries: *"We reserve the Right to Refuse Service to Everybody."*

The Queen of Coyote City's son is named Twenty-Six Horses. He is an abstract artist who uses the cliffs as canvasses. He has just tried life in the big reservation, the States of the United States, but returned to his native wilderness. Ring Bowman, the white trader's son and friend of Twenty-Six Horses, has also tried life in the big world and similarly decided that his destiny lies back in the moon landscape of Navajo country.

At the outset Ring lies sinking in quicksand. "One life," he thinks, "is composed of about ten separate incidents that you remember. Each separate. Not like a play where everything flows smoothly like a stream, but more like a spring pulsing beneath the sand. Finally I suppose it begins to flow smoothly." This thread of a plot connects a related group of stories.

The stories themselves vary from the good to the superb, from the half-realistic to the out-and-out bizarre. That sounds as though they were a hodge-podge, however, and such is not the actual effect. Mr. Eastlake has remarkable control in a form which invites sloppiness and variation of tone. He achieves this smoothness against odds. One story deals with the Queen of Coyote City and her restaurant venture, the next two are mystical visions of death and birth, another concerns an old poet who has lost his art and finds it once again.

The best of the stories deals with four cowboys and a clown doing a hundred and fourteen miles an hour in a white Lincoln on their way to the rodeo at Gunnison, the funniest with an invasion by three white lady tourists from Dallas.

Most contemporary novelists have had five experiences: prep school, the war, Madison Avenue, Acapulco, and the divorce. Thank goodness every now and then someone takes a whaling trip or goes to live on a ranch in New Mexico. And thank goodness for stories in which something happens. I've had enough of tales in which the author wakes up and discovers it has snowed during the night and is struck by the wonder of things. Not that Mr. Eastlake despises the lyric moment. He proves, in fact, that you can have it in a story about a barroom brawl.

Usually I am searching at this point for something good to say about a book. Here the contrary is true. Well, *Twenty-Six Horses* is *special*, there's no getting around that. Its humor is of the sort that disturbs many people. I expect these are people who are disturbed by any original humor, people who find it an obstacle to logic. Oh, and you might say Mr. Eastlake relies a little too heavily on humorous irrelevancies, that you know nothing of his characters but their essence, that they are really moon people, not Navajos. You might.

All in all, I am more struck by the banality of the vocabulary of praise. There are so many ways to say a book is bad and so few to say it is good. Perhaps it is that we feel some obligation to be cautious in our praise as a mark of respect. Caution to the winds! I liked it. I thought it was great. A must! Don't miss it!

Love and Freedom: Golden and Hard Words

The Unicorn. By Iris Murdoch. Viking. $5.00.

by Martin Tucker

LIKE ALL great writers, Iris Murdoch is obsessed by certain themes and visions which dominate her work. Words like love and freedom often lose their currency and go soft through misuse and overuse, but in her hands they are golden and hard. And she is not afraid, as are many modern writers, to use these words explicitly and to plunge into the labyrinth of feeling they open.

Her novels are full of ingenious comic dilemmas, and sometimes the reader wonders just how serious Miss Murdoch is, since she seems to be having so much fun with her story. But all of it—the moral issues thrown into juxtaposition with fantastic behavior; the introspection of her characters as they are in the act of burglary, spiritual or physical murder, or, as in *The Unicorn*, sinking into a dangerous bog—are part of her novelist's technique.

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Many years ago in her study of Sartre she took that philosopher to task for trying to find the irreducible element of character in his fiction. She called him a romantic rationalist because he was spellbound by the illusion that personality could be defined. In her own novels then, everyone learns a great deal but nobody ever knows enough. This is the base from which her moral comedies emanate.

In *The Unicorn* the central mystery is Hannah, a woman under a seven-year sentence. What crime has she committed? Marian, who comes to act as Hannah's companion, after a pub-crawling, self-avoiding existence, discovers an alarming injustice. Hannah had pushed her husband off a cliff, and he has sentenced her to exile in this house. Why does Hannah not leave? It is true she is guarded by her absentee husband's warder, but when she is offered a chance to escape she refuses. Marian and Effingham, a man who has loved Hannah since he first met her in her splendid prison, force Hannah into a car. Yet Hannah is enormously relieved at the failure of their escapade, and she retires to her room, happy to remain queen of her domain.

Who is the prisoner? Marian, after her positive act, is gripped by the hysteria one feels when approaching one's self for the first time. She dreads being dismissed from the house, where as a prisoner of her love for Hannah, she has enjoyed so much freedom. Effingham is bound by his own timidity; he is not even sure what they would have done with Hannah after they freed her. Is Gerald, the man who keeps watch over Hannah, any less bound by the seven-year sentence which hangs over the house?

Is Hannah then the agent of their growing awareness and thus the agent of *their* freedom? Or is she the evil woman, the legendary Unicorn who tantalizes them and finally offers them useless suffering?

Miss Murdoch's novel no more answers these questions than it poses them directly, but in its characters' devilish surrender to the fascination of Hannah it provides extraordinary moments of revelation. The hysterics, the horrendous tea parties, Effingham's drunken bout when he fumbles his second chance to be a hero, the magnificently insane outbursts of Violet Evercreech, are all part of Miss Murdoch's bag of disarming tricks. She has become a master of the incongruous.

While some of her tricks are mere sleight of hand—such as the multiple deaths at the end of the novel when half the cast is bundled offstage like a scene from *Hamlet*—the total performance is dazzling enough to suspend any reader's disbelief. It is not grotesquerie in which Miss Murdoch is here involved; it is her way of grasping the real life of her characters by giving them rein to stage their fantasies.

The Unicorn is full of symbols, but they do not obtrude as they did in *An Unofficial Rose*. Perhaps one example may show their integral relationship. Marian has her first joy of love at the salmon pool, which is also the place where she is introduced to the mystery of Hannah, and where the salmon are described as "souls appproaching God." Like the salmon, Marian tastes of freedom when she thrusts to love, and although she loses her lover, she does not lose the joy of that love.

In each of Miss Murdoch's novels —this is the seventh—the same hero emerges—the man or woman confronted with the mystery of himself, which means in her terms an identity of his freedom and an acceptance of love both of self and others. But—and this seems the key to Miss Murdoch's view—this identity of self is never static and is ultimately unknowable. In her quest, Miss Murdoch provides as much wit as tragedy, and as much love as bitterness. It is a unique genre she is creating.

Intellect as a Special Kind of Vice

Anti-Intellectualism in American Life. By Richard Hofstadter. Alfred A. Knopf. $6.95.

by John P. Sisk

RICHARD Hofstadter's full-scale examination of anti-intellectualism in American life is in a sense the book that American life in the fifties has been straining to produce. "We have now reached a point," says its author, "at which intellectuals can discuss anti-intellectualism without exaggerated partisanship or self-pity." The statement may be a bit optimistic as a generality, but as applied to Professor Hofstadter in particular it is true enough. Surely no one is better qualified "to trace some of the social movements in our history in which intellect has been dissevered from its co-ordinate place among the human virtues and assigned the position of a special kind of vice."

Anti-intellectualism in American Life opens with a fifty-page introduction in which terms are defined and distinctions made. The anti-intellectualism of our time is also sketched out, as is the historical unpopularity of intellect in its "fictional and abstract antagonism" to feeling, character, practicality and democracy. After these stimulating preliminaries Professor Hofstadter goes over the ground of American civilization four times as he displays anti-intellectualism at work in areas such as religion, politics, business and education.

He begins with religion because "the patterns of modern thought, both religious and secular, are prefigured in our earlier religious history." Our New England beginnings are under the tutelage of an intellectual class, the clergy, but that class is soon assaulted by early forms of enthusiasm.

A further assault upon the intellect, the Great Awakening of the eighteenth century, is followed by the waves of nineteenth-century evangelism and the great days of the revivalists, the circuit riders, the Baptists and Methodists, and, in our own century, by the fundamentalist revolt against modernity. Now in the rhetoric of Billy Sunday appears that combination of toughness, ridicule and denunciation that characterizes what Hofstadter calls the one-hundred percenter—that familiar modern figure whose intolerance of ambiguities, equivocations, reservations and criticism is taken as proof of his

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masculinity and rightness, his essential commitment to "no nonsense" virtues.

The story of intellect in politics also begins with the intellectuals in command, but the Founding Fathers soon surrender to political passion and in their attack on Jefferson establish a "precedent for subsequent anti-intellectual imagery in our politics."

There follows the stress of Jacksonian movement ("the first truly harmful and widespread impulse to anti-intellectualism in American politics"), Populism, and the post-Civil War futilities and frustrations of the gentleman class. These mugwump doldrums are ended by T. R. Roosevelt and the Progressive Era and by the rise of the expert, as evidenced in the Brain Trusts of La Follette and F. D. Roosevelt. The intellectual, especially as expert, becomes increasingly indispensable in the twentieth century, but his public acceptability continues to vary according to familiar patterns.

The following section examines the post-Civil War argument between business and intellect, an argument that, prior to 1929, favors the business man because "it coincides at so many points with the conventional folk wisdom." This section also deals with the myth of the self-made man and the gradual secularization of an originally spiritual success technology, and with anti-intellectualism on the farm and in the labor movement.

As for anti-intellectualism in education, our early New England schools may have been inspired with a traditional respect for mind, but mass education quickly takes another direction. The belief in the latter, Professor Hofstadter reminds us, "was not founded primarily upon a passion for the development of mind . . . but rather upon the supposed political and economic benefits of education." Inevitably, then, the role of intellect in the educative process is devalued, character is preferred to wit, practicality to theory, solidity to brilliance. High schools proliferate but become terminal, the criterion of performance becomes the ability of the school to hold the student and cater to his needs, and the academically uninterested or ungifted child is exalted into a kind of culture hero. This exaltation culminates in the life-adjustment movement of the forties and fifties and thereafter loses some of its steam as the sputniks soar aloft.

The book is thoroughly documented, admirably planned, gracefully written and everywhere clarifying to past and present. Whether his subject is the Scopes trial, the relation between revivalism and the democratic spirit, the failure of Catholicism to develop an intellectual tradition, the romantic primitivism of Dewey's theories of the child or the American's disdain of the past, Professor Hofstadter judges with fairness and sympathy and with his eye on the complexity of the issues.

He judges the intellectuals as well as their opponents, especially in the long concluding section. He understands the intellectual's dislike of the association of intellect with power and his conviction that powerlessness leads to certain illuminations. But he knows also how prone the intellectual is "to forget that an access to power and its problems may provide other illuminations." Hence he asks us to consider an older tradition in which intellectuals "sought for the conjunction of knowledge and power and accepted its risks without optimism or naïveté."

Fr. Frederick de Buyst, O.S.B.

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The Commonweal Approach

OF ALL THE EFFORTS that have been made to summarize this magazine's point of view, perhaps the thumbnail description that comes the closest to the truth remains the statement that The Commonweal represents "not a movement but an attitude."

That attitude is a Catholic attitude, and The Commonweal is generally referred to as a Catholic publication, although it is not, to use the term people apply to diocesan papers and magazines published by religious communities, an "official" Catholic publication. Rather, The Commonweal is, quite simply, a magazine published by men who are themselves Catholic and who endeavor to express a point of view on temporal matters in conformity with their religious principles. . . .

Since the editors of this magazine are laymen, its primary concern is with the temporal order, which is the specific province of the layman. In the light of their religious beliefs, the editors see the temporal order as being directly related to the spiritual, and their day-to-day judgments reflect this conviction.

Add to this the further fact that contributors to The Commonweal include many of the world's ablest Catholic writers, and it is not hard to see what distinguishes this magazine from comparable "secular" journals and why the magazine is generally thought of as Catholic. But there is nothing more "officially" Catholic about The Commonweal than this, and the editors have always gone to some lengths to make this fact quite clear. . . .

There is no secret about the fact that The Commonweal frequently represents a minority point of view—or at least a point of view quite different from that found in many diocesan papers and Catholic magazines. For example, the editors were —and are—unable to share the enthusiasm of most American Catholic publications for Generalissimo Franco. In Father Coughlin's era The Commonweal saw his *Social Justice* as intolerant and totalitarian in spirit, and said so. More recently, while some "official" Catholic publications heaped praise on Senator McCarthy and scorn upon his critics, the editors of this magazine viewed his "crusade" in a context of national fear and self-doubt and felt it had little to do with any rational means of dealing with the Communist threat.

That our opinions on such public questions drew criticisms and disagreement from other Catholics did not surprise us. . . . There is nothing extraordinary about the fact that Catholics frequently disagree on specific questions of the day. Indeed, the only extraordinary thing would be if this were not the case. But what is disturbing is the way some Catholics try to elevate personal judgments on passing events or political figures into dogmas of orthodoxy which all must hold if they are not to be labeled "pseudo" or "so-called" Catholics.

—from the 35th Anniversary issue

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